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The three worlds of the Cayapa are each flat, approximately square, and of about equal size. A short distance beyond the openings through which the sun and moon emerge and depart from it, are the eastern and western edges of our middle world. There are also a northern and a southern edge to the world. Beyond these edges there is nothing. 772

The upper world, ka'ica, is similar to our middle world, but it lacks rivers, the sea, and indeed any body of water. Furthermore, it never rains there. It is illuminated constantly by another sun, which is stationary. Ideas concerning the inhabitants of the upper world are not very clear. It is known that they have houses, but these are of a different form from the Cayapa dwellings, being described as somewhat like the houses built by the white people in the settlements at the mouth of the Rio Cayapas, which means that they are not set high upon piles and that they have sides (pl. CXXX-CXXXI). By some it is claimed that the souls of departed human beings reside in this upper world, but most say that they reside at certain out-of-the-way places on the earth. It is said that this upper world is inhabited by spirits, but their exact nature is not clearly understood. [775]

Creation

The Cayapa appear to have no native account of the creation of the universe, at least all attempts to obtain such were futile, and there appears to be only a remnant of an account of the creation of human beings, and this is more or less mixed with introduced religious con- 773 177

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ceptions, if indeed it is not entirely a distortion of the biblical account of the genesis. According to this, God (Dios apa) fashioned out of clay five pairs of individuals in the form of human beings, at a point far in the mountains east of Quito; he then spat in their mouths and they sprang up in the full vigor of life. They went immediately to the region of Ibarra and became the first Cayapa. No details are given of their further existence up to the coming of the Spaniards. It is said that at that time they had so far increased as to fill the country completely. This account further states that, owing to their fear of the Spaniards, and especially of horses, they migrated to Pueblo Viejo in the lower mountains between Ibarra and the coast at a time shortly after the arrival of the first Spaniards. According to other accounts it would appear that this migration was probably prior to the conquest and may have been due to the encroachment of other tribes. It seems not improbable that the active conquest by the Quichua of Peru, which extended throughout the interior mountain region of Ecuador at a time immediately prior to the Spanish conquest, may have been the cause of this migration. Other than this meager account, the aboriginality of which is doubtful, it was impossible to obtain a trace of a creation myth accounting for the presence of human beings on the earth.

As for the universe itself, it seems to be accepted by the Cayapa as having always existed and as having required no act of special creation.

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shamans remained to see that every atom of the monster was consumed, for if even the smallest particle had remained a new pī pī'nī of as great or greater size would have grown from it. After this event the size of El Charco became what it is now, and a comparatively safe place to pass so far as supernatural dangers were concerned. As a matter of fact, however, at the present time it is a dangerous place in times of flood. There is a big bend in the river at this point, and a large pool with very strong eddies that make it necessary to use care in passing through it.

INVISIBLE TREASURE

There are stories current among the Cayapa of great invisible treasures in the form of caves filled with gold and silver which are guarded by invisible spirits, each of which carries a golden wand or lance. A shaman once visited one of these treasure caves and was told by the guardian that he would be given its contents if he would bring to him in exchange a child, a white dog, and a white cock. Neither he nor any one else has ever yet brought these, and the cave of treasure still remains unclaimed.

MYTHOLOGY

It is interesting to note that although there is such a highly-developed idea concerning local spirits, both malevolent and benevolent, and although these play an important part in the life of the people, almost nothing is obtainable in the way of myths. It seems strange

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773 that with this highly-developed spirit concept there is not a similar development of related myths and tales, but no such special tales appear to be current among the Cayapa, and indeed the only resemblance to tales at all is the alleged experiences that certain individuals, during intoxication or sleep, claim to have had in their encounters with strange spirits.

773 There is nothing resembling a culture-hero cycle or 825 any other cycle of myths. Animal stories, so common among aboriginal peoples, are almost unknown among the Cayapa. The two following short, fragmentary tales were the only ones obtained, and it is doubtful whether these are truly aboriginal with this people.

It is said that in ancient times birds and mammals had the power of speech, their language being that of the Cayapa. The toucan wore a silver necklace, and was constantly crying because there was no chonta dura to eat, although there was an abundance of other fruits. When he changed from his human form to his present bird form, his silver necklace became the white rim of feathers, which he now has, at the yellow throat patch, and his former crying for chonta dura he still keeps up in his constant propensity to give his characteristic call, "tcandō'tō," from which he derives his onomatopoetic name.

The jaguar also was formerly a human being who had a Cayapa wife. During the day he remained about the house in the ordinary manner and without wearing his shirt. At night, however, he put on a fine shirt ornamented in colors and went out to hunt. He killed much game, and ate the greater portion of it raw on the

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spot. He brought home a small amount, but when it was cooked and his wife called him to eat, he never appeared hungry, consuming but a small amount and declaring that the food was not good. Later his form was changed to that which he now has, and he is obliged to walk on all four feet. His finely-colored shirt became his present spotted skin.

CEREMONIAL OBSERVANCES

Of aboriginal ceremonies there are few traces left among the Cayapa, so completely have the fiestas of the church supplanted them. In these festivities there are certain remnants of aboriginal customs, but they are entirely subordinated to the practices of the Catholic church.

Contrary to the customs of many aboriginal peoples, there are not at present, and apparently never have been, any special ceremonial observances associated with birth, puberty, and menstruation, although there are certain restrictions and slight observances of an ordinary character connected with each of these.

The marriage and mortuary ceremonies, already described, are, on the other hand, quite elaborate, and apparently retain much of their aboriginality, although largely assuming the nature of these ceremonies as celebrated by the church.

Two regular church festivals, that of "Noche Buena" or Christmas, and that of "Semana Santa" or Easter, are celebrated, as one might suppose, entirely according to church custom.

Whites will go to the white clouds, forever floating between heaven and earth. While the Cayapa believe that they are a moral people, probably everyone has sinned a little and so after death every Cayapa soul is scourged in hell. Periodically the soul is weighed and when the scale tips in favor of the soul over its sins, it goes to heaven.

The matter of sin and sex so concern the Cayapa that when they were presented by the first missionaries with the account of Adam and Eve, they transformed it by saying that in the beginning Jesus created two men and two women. The women were not created from the ribs or any other part of the men's bodies, and so, everyone was properly nonrelated. From these four beings sprang the human race.

At irregular intervals, a priest comes up from Limones for Christmas or Easter. He holds a brief service, consecrates marriages, and baptises children. The Cayapa are very much taken with Catholic imagery and the use of candles. As the writer once watched the priest perform a marriage at Punta Venado, there was a brief contest of wills. The Cayapa wedding party had